

not understand what you do affirm as meaning anything other than likening Him to His creation. Thus the answer that you give to those who deny the divine attributes will be the same as the answer given by ahl as-Sunnah concerning the attributes that you deny.

The point is that whoever denies some of the divine attributes that are affirmed by the Qur'an and Sunnah, whilst affirming others, is contradicting himself and there is no shar'i rational evidence for what he says; rather he is contradicting both reason and text.



﴿سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُمْ مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (سورة البقرة: ٢١١)

2:211. Ask the Children of Israel how many clear signs We have sent them. But if any one, after Allah's favour has come to him, substitutes [something else], then Allah is severe in punishment.

﴿Ask the Children of Israel how many clear signs We have sent them﴾, that pointed to the truth and confirmed that the Messengers spoke the truth, and they were certain of them and recognised them as signs, but they did not give thanks for this blessing as they should have done; rather they were ungrateful for it and they substituted ingratitude for the blessing of Allah. Hence they deserved that Allah should send down His punishment upon them and deprive them of His reward. Allah (ﷻ) described ingratitude for the blessing as a substitution for it because if Allah bestows a blessing, either spiritual or worldly, upon a person and he does not give thanks for it or do what is required of him as a result, then it will diminish and disappear, and will be replaced with disbelief and sin. Thus ingratitude becomes a substitution for the blessing. As for the one who gives thanks to Allah (ﷻ) and does what is required of him, the blessing becomes established and continues, and Allah gives him more of it.